

# BAHAAR E TEHREER

Part1

Ilmi, Tehqeeqi Aur Islahi Tehreero Par Mushtamil Ek Mukhtasar Risala

Abde

Mustafa

Muhammad Sabir Ismayeeli Qadri Razvi



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# ISE KEHTE HAIN DEEN KI KHIDMAT

Imam Sharani Rahimahullah Likhte Hain Ke Hafiz Ibne Shaheen Ki Musnad Fil Hadees 1600 Jildo Par Mushtamil Hai!

Aur Likhte Hain Ke Unhone Jo Quran Ki Tafseer Likhi Hai Wo 1000 Jildo Par Mushtamil Hai! Aur Iske Ilawa Aapki 330 Kitabein Hain!!!

Bayaan Kiya Gaya Hai Ke Shaykh Abdul Ghaffar Qausi Ne Mazhab -e- Shafayi Ke Bayaan Mein 1000 Jildein Tasneef Farmayi!

Allama Ibne Jauzi Likhte Hain Ke Abul Wafa Bin Aqeel Ki Ek Kitab 800 Jildo Mein Hai Aur Aapne 80 Funoon Par Kitabein Likhi Hain!

Bayaan Kiya Gaya Hai Ke Shaykh Abul Hasan Ash'ari Ne 600 Jildo Ki Ek Tafseer Likhi Hai!

Shaykh -e- Akbar Ki Tafseer 100 Jildo Mein Hai!

Imam Ibne Jareer Ne Apne Shagirdo Se Farmaya Tha Ke Agar Main Quran Ki Tafseer Likhu To Wo 30000 Awraaq Par Mushtamil Hogi!

*Imam Muhammad Ki Taleefat 1000 Ke Qareeb Hain!*

*Imam Ibne Jareer Ne Apni Zindagi Mein 3,58,000 Awraaq (Pages) Likhe!*

*Allama Baqlani Ne Sirf Motazila Ke Radd Mein 70000 Awraaq Likhe!*

Imam Suyooti Ki Tasaneef Ki Tadaad 500 Ke Qareeb Hai Jin Mein Se Bahut Si Kayi Jildo Par Mushtamil Hai!

Imam Ghazali Ne 78 Kitabein Likhi Jin Mein Se Sirf Ek Kitab 40 Jildo Ki Hai!

Mash'hoor Tabeeb Ibne Seena Ki Bhi Kayi Kitabein Hain Jo Kayi Jildo Par Mushtamil Hai

Hafiz Ibne Hajar Asqalani Ki Ek Kitab 14 Jildo Mein Hai, Ek 12 Jildo Mein Hai Aur Ek 5 Jildo Mein Hai Aur Iske Ilawa Bhi Kayi Kitabein Aapki Hain

Imam -e- Ahle Sunnat, Imam Ahmad Raza Rahimahullah Ne 1000 Se Zyada Kitabein Tasneef Farmayi

(ماخوذ از ارشاد الحیاری و علم و علما کی اہمیت)

ALLAH TA'ALA IN BUZURGO KE SADQE HUMEIN BHI LIKHNE KI SALAHYAT ATA FARMAYE (AAMIN)





# AAP KYA PADHTE HAIN?

*Jis Tarah Khane Se Pehle Ye Dekhna Zaroori Hai Ke Khana Tabiat Ke Mawafiq Hai Ya Nahin, Isi Tarah Kuchh Padhne Se Pehle Ye Dekhna Bhi Zaroori Hai Ke Us Ko Likhne Waala Aqeede Ke Mawafiq Hai Ya Nahin*

*Agar Aap Kisi Gumrah Shakhs Ki Likhi Huyi Baato Ko Padhte Hain To Ye Aap Ke Aqeede Ke Liye Kaafi Khatarnak Saabit Ho Sakta Hai!*

*Aise Kayi Logon Ki Misalein Pesh Ki Ja Sakti Hain Jinhone Khud Par Bharose Ke Sahare Badmazhabo Ki Kitabo Ke Samundar Mein Kashti Chalane Ki Koshish Ki Lekin Dunya Ne Dekha Ke Un Ki Kashti Aisi Doobi Ke Unhein Khabar Tak Na Huyi*

**Logon Ke Liye Ye Bilkul Jaayez Nahin Ke Badmazhabo Ki Kitabein Ya Tehreerein Padhein Kyunki Mumkin Hai Un Ki Koi Baat Aap Ke Dil Mein Jagah Bana Le Phir Dheere Dheere Poore Dil -o- Dimagh Par Qabza Kar Baithe**

*Shaykh Muhiyuddin Ibne Arabi (M638H) Likhte Hain Ke Hazrate Sayyiduna Abu Abdullah Yaburi Ishbeeli Ka Shumar Auliya Mein Hota Hai, Ek Raat Aap Aisi Kitab Padh Rahe The Jo Imam Ghazali Alaihi Rahma Ke Radd Par Likhi Gayi Thi Ke Binayi (Aankho Ki Raushni) Chali Gayi! Aap Ne Fauran Bargaah -e- Khudawandi Mein Sajda Rez Ho Kar Girya Wazari Ki Aur Qasam Khayi Ke Aayinda Kabhi Bhi Is Kitab Ko Na Padhunga, Ise Apne Aap Se Door Rakhunga To Usi Waqt Binayi Waapas Laut Aayi*

(روح القدس فی مناصبہ النفس بہ حوالہ کشف النور عن الاصحاب القبور مع الحقیقة الندیة، ج2، ص8،  
و تقدیم اجیاء العلوم، ج1، ص75، ط مکتبہ المدینہ کراچی)

**Badmazhabo Ki Kitabein Harghiz Na Padhein Aur Na To Un Ki Taqreerein Sunein Aaj Kal Kuchh Log Jinhein Apne Aqaid Ka Sahih Se Ilm Nahin Wo Bhi Badmazhabo Ka Radd Karne Ke Liye Un Ki Kitabein Padhte Hain! Jaan Lijiye Ke Ye Bilkul Jaayez Nahin!**



# 800

## JILDO (VOLUMES) PAR MUSHTAMIL KITAB

Hum Agar Sahih Se Ek Kitab Likhna Chahein To Saalo Ka Waqt Sirf Mawaad Jama Karne Mein Guzar Jaata Hai Lekin Kuchh Hastiya Aisi Bhi Guzri Hain Jinhone Maidan -e- Tasneef Mein Aisi Dhoom Machayi Hai Ke Dunya Unhein Bhool Nahin Sakti

Chunanche Allama Ibne Jauzi Rahimahullah Likhte Hain Ke Abul Wafa Bin Aqeel Allah Ka Wo Banda Hai Jisne 80 Funoon Ke Baare Mein Kitabein Likhi Hain Aur Inki Ek Kitab 800 Jildo Mein Hai Aur Kaha Jaata Hai Ke Dunya Mein Likhi Jaane Waali Kitabo Mein Ye Sabse Badi Kitab Hai!

(ملخصاً: علم اور علما کی اہمیت، ص 20، شیخ الحدیث والتفسیر مفتی محمد قاسم قادری حفظہ اللہ، مکتبہ اہل سنت پاکستان)

## 30,000 Awraaq (Pages) Ki Tafseer

Ek Din Imam Ibne Jareer Rahimahullah Ne Apne Shagirdo Se Farmaya Ke Agar Main Quran Ki Tafseer Likhu To Tum Padhoge?  
Shagirdo Ne Kaha Ke Kitni Badi Tafseer Hogi?  
Farmane Lage Ke 30,000 (Tees Hazaar) Awraaq (Pages) Par Mushtamil Hogi!  
Shagird Kehne Lage Ke Itni Lambi Tafseer Padhne Ke Liye Itni Lambi Umar Kahan Se Layenge?  
Phir Imam Ibne Jareer Rahimahullah Ne Teen Hazaar Awraaq Par Mushtamil Tafseer Likhi (Allahu Akbar)

(متار و قت اور کاروان علم، ص 184 بہ حوالہ علم اور علما کی اہمیت، ص 20، شیخ الحدیث والتفسیر مفتی محمد قاسم قادری حفظہ اللہ، مکتبہ اہل سنت پاکستان)

# Jannat Mein Aadhi Aabadi Humari Hogi

Hazrate Abdullah Bin Mas'ood Radiallaho Ta'ala Anho Bayaan Karte Hain Ke Rasoolullah ﷺ Ne Hum Se Farmaya Ke Kya Tum Is Baat Se Raazi Nahin Ho Ke Jannat Mein Tumhari Tadaad Tamam Jannatiyo Ki Chauthayi Ho?

Hazrate Ibne Mas'ood Farmate Hain Ke Hum Ne Khushi Se Naara -e- Takbeer Buland Kiya, Phir Huzoor ﷺ Ne Farmaya :

Kya Tum Is Baat Se Raazi Nahin Ho Ke Jannat Mein Tumhari Tadaad Tamam Jannatiyo Ki Tihayi Ho?

Hazrate Ibne Mas'ood Farmate Hain Ke Hum Ne Khushi Se Naara -e- Takbeer Buland Kiya Phir Huzoor ﷺ Ne Irshad Farmaya :

Mujhe Ummeed Hai Ke Jannat Mein Tumhari Tadaad Tamam Jannatiyo Se Aadhi (50%) Hogi

(ملقطاً: صحيح مسلم، باب بيان كون هذه الامة..... الخ، ر 437)

*Hazrate Abu Sayeed Khudri Radiallaho Ta'ala Anho  
Ki Riwayat Mein Hai Ke Aap ﷺ Ne Irshad Farmaya Ke  
Us Zaat Ki Qasam Jis Ke Qabza -e- Qudrat Mein Meri  
Jaan Hai, Meri Khwahish Hai Ke Tum Tamam Jannatiyo  
Ke Nisf (Aadhe) Ho*

(ايضاً، ر 440، ملقطاً)

50%

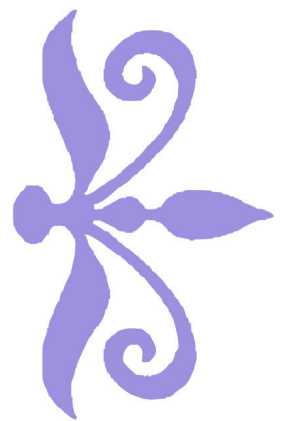
Is Ummat Par Ye Meherbani Sirf Aur Sirf Huzoor ﷺ Ki Wajah Se Hai Is Hadees Se Un Firqo Ka Radd Bhi Ho Jaata Hai Jin Ki Tadaad Ek Shehar Bharne Ke Barabar Bhi Nahin..., Wo Bhala Aadhi Jannat Kaise Bharenge? Alhamdulillah Huzoor ﷺ Ne Ye Bisharat Sawaad -e- Aazam, Ahle Sunnat Wa Jama'at Ko Ata Farmayi Hai

Kya  
Aap  
Bhi  
Jawab  
Dete  
Hain?

Hazrate Sayyiduna Abu Hafs Nishapuri Alaihi Rahma  
Khurasan Mein Hazrate Junaid Baghdadi Alaihi Rahma  
Jaise Maqaam Ke Haamil The  
Aap Farmate Hain Ke Aalim Wo Hota Hai Jis Se Koi  
Deeni Mas'ala Puchha Jaaye To Wo Ghamzada Ho Jaaye  
Yahan Tak Ke Agar Use Zakhmi Kiya Jaaye To (Sahih  
Jawab Dene Ke) Khauf Ke Baayis Us Ke Jism Se Khoon  
Na Nikle Aur Use Ye Dar Laahiq Ho Ke Dunya Mein  
Puchhe Gaye Is Sawal Ke Mutalliq Aakhirat Mein Us Se  
Puchha Jaayega,  
Neez Wo Is Wajah Se Bhi Khaufzada Ho Ke Wo Sawal Ka  
Jawab Dene Se Bach Nahin Sakta Kyunki Ulama -e-  
Kiraam Ke Fuqdaan Ki Wajah Se Us Par Jawab Dena Farz  
Ho Chuka Hai, Yahi Wajah Hai Ke Sayyiduna Ibne Umar  
Radiallaho Ta'ala Anho Dus Mein Se Sirf Ek Sawal Ka  
Jawab Dete Aur Farmaya Karte The Ke Tum Humein  
Jahannam Ka Pul Bana Kar Us Par Se Ye Kehte Huye  
Guzarna Chahte Ho Ke Ibne Umar Ne Humein Aisa Aisa  
Fatwa Diya Tha

(اتحاف السادة المتقين، كتاب العلم، ج1، ص651، 653 به حواله قوت القلوب اردو، ج1، فصل31، ص741)

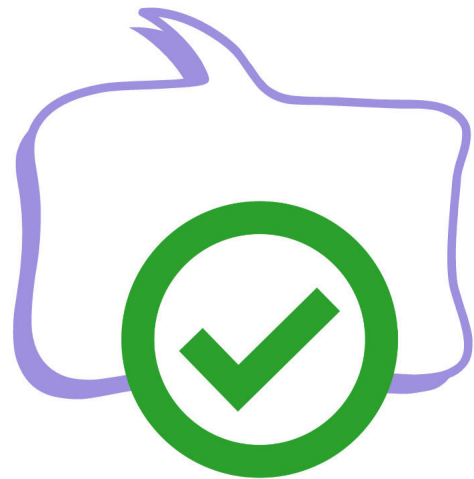
Is Se Sirf Ulama Hi Ko Nahin Balki Un  
Muballigheen, Muqarrireen Aur Logon Ko Bhi Ibrat  
Haasil Karni Chahiye Jin Se Aam Log Sharayi  
Masail Puchhte Hain  
Jawab Dene Se Pehle Soch Samajh Lein Kyunki  
Aakhirat Mein Is Ke Mutalliq Aap Se Bhi Sawal  
Kiya Jayega  
Agar Maloom Ho To Hi Kuchh Batayein Warna Khule  
Alfaaz Mein Keh Dein Ke Mujhe Is Ka Ilm Nahin  
Agar Aap Ne Kisi Ko Ghalat Mas'ala Bata Diya To  
Sirf Usi Ka Nahin Balki Wo Jitne Logon Ko  
Batayega, Sab Ke Us Par Amal Karne Ka Wabaal  
Aapke Sar Aayega!





# AAP NE SACH FARMAYA MERE AAQA

Hazrate Sayyiduna Abu Huraira Radiallaho Ta'ala Anho Bayaan Karte Hain Ke Nabiye Kareem ﷺ Ne Irshad Farmaya :  
Us Zaat Ki Qasam Jis Ke Qabza -e- Qudrat Mein Muhammad Ki Jaan Hai! Tum Logon Par Zaroor Ek Din Aisa Aayega Ke Tum Mujhe Nahin Dekh Sakoge Aur Meri Ziyarat Karna Tum Logon Ke Nazdeek Ahal (Ghar Waalo) Aur Maal Se Zyada Mahboob Hoga



(صحیح مسلم، باب فضل النظر الیہ ﷺ و تمنیہ، ح 6008)

*Allama Khitabi Likhte Hain Ke (Huzoor Ke Wisaal Ke Baad) Baaz Sahaba Ne (To Yahan Tak) Kaha Ke Rasoolullah ﷺ Ki Tadfeen -e- Mubarak Ke Baad Hum Khud Apne Aap Ko Ajnabi Lagte The*

(شرح صحیح مسلم للسعیدی، جلد سادس، کتاب الفضائل، ص 828، ملقطاً)

## Aap In Mein Se Kya Hain?

Hazrate Abu Huraira Radiallaho Ta'ala Anho Bayaan Karte Hain Ke Maine Nabiye Kareem ﷺ Ko Ye Farmate Huye Suna :-

الا ان الدنيا ملعونة ملعون ما فيها الا ذكر الله وما والاه وعالم او متعلم

Tarjuma : Dunya Mal'oon (Lanat Zada) Hai Aur Is Mein Maujood Har Cheez Mal'oon Hai, Sirf Allah Ta'ala Ka Zikr, Uska Zikr Karne Waala, Aalim Aur Talib -e- Ilm (Mal'oon Nahin Hain)

(ابن ماجہ، ج 2، ص 780، ر 4112، ط شبیر برادرز لاہور، س 2013ء۔)

(و ترمذی، ج 4، ص 281، ر 2322، ط دعوت اسلامی پاکستان)

Allah Azzawajal Se Dua Hai Ke Wo Humein Dunya Ki Muhabbat Se Bachaye Aur Apna Zikr Karne Aur Zyada Se Zyada Ilme Deen Haasil Karne Ki Toufique Ata Farmaye

# Aayat Baad Mein Naazil Huyi

Nabiye Kareem ﷺ Ne Rom Ke Baadshah Hirqil (Hirqil/Hiraql) Ki Taraf Ek Maktoob Rawana Farmaya

Us Maktoob Mein Huzoor ﷺ Ne Ye Aayat -e- Mubaraka Likhwayi :

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا

مُسْلِمُونَ ۝

(آل عمران: 64)

**Tajjub Ki Baat Ye Hai Ke Mazkoora Aayat Us Waqt Naazil Hi Nahin Huyi Thi!  
Ye Aayat Us Maktoob Ke Bhejne Ke Teen Saal Baad Naazil Huyi Hai**

*Is Silsile Mein Allama Ibne Hajar Asqalani Alaihi Rahma Likhte Hain Ke Nabiye Kareem ﷺ Ne Is Aayat Ke Nuzool Se Pehle Hi Is Ko Likh Diya Tha Aur Baad Mein Jab Ye Aayat Naazil Huyi To Aap ﷺ Ke Likhe Huye Ke Mawafiq Thi Aur Ye Bhi Ho Sakta Hai Ke Ye Aayat Dobra Naazil Huyi Ho Lekin Ye Bayeed Hai*

(فتح الباری، ج 1، ص 517 ب حوالہ نعم الباری فی شرح صحیح البخاری)

Hazrat Allama Ghulam Rasool Sayeedi Alaihi Rahma Likhte Hain Ke Main Kehta Hoon Ke Is Mein Ibne Arabi Ke Is Qaul Ki Tayeed Hai Ke Quraan -e- Majeed Ke Mukammal Nuzool Se Pehle Aap ﷺ Ko Is Ka Ijmalī Ilm Tha

(نعم الباری فی شرح صحیح البخاری، کتاب الوحي، ج 1، ص 161)



# AB KYA DEKHOO JAB TU SAMNE HAI

Hazrate Ayesha Radiallaho Ta'ala Anha  
Farmati Hain :

Main Charkha Kaat Rahi Thi Aur Huzoor -e- Akram ﷺ Mere  
Saamne Baithe Huye Apne Joote Ko Pewand Laga Rahe The  
Aap ﷺ Ki Peshani Mubarak Par Pasine Ke Qatre The Jin Se Noor  
Ki Shua'ain Nikal Rahi Thi  
Is Haseen Manzar Ne Mujhe Charkha Kaatne Se Rok Diya, Bas  
Main Aap Ko Dekh Rahi Thi....., Aap ﷺ Ne Farmaya : Tujhe  
Kya Hua?

Maine Arz Ki : Aap Ki Peshani Mubarak Par Pasine Ke Qatre Hain Jo Noor  
Ke Sitare Maloom Hote Hain

Agar (Arab Ka Mash'hoor Shaayer) Abu Kabeer Aap Ko Is Haalat Mein Dekh  
Leta To Yaqeen Kar Leta Ke Us Ke Sher Ka Misdaq Aap Hi Hain Ke :

واذا نظرت الى اسرة وجهه

برقت بروق العارض المتهلل

*Yaani Jab Main Us Ke Rooye Mubarak Ko Dekhta Hoon To Us Ke Rukhsaro Ki  
Chamak Misle Hilaal Nazar Aati Hai*

(ابن عاكر، ابو نعیم، دیلمی، خطیب، زرقانی علی المواہب، ذکر جمیل بہ حوالہ کمال و جمال حبیب، ص 180)

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# Iblees Ki Beti Aur Damaad

Hazrate Sayyiduna Ali Khawwas Rahmatullahi Ta'ala Alaih Farmate Hain Ke Poori Dunya Iblees Layeen Ki Beti Hai Aur Isse Muhabbat Karne Waala Har Shakhs Uski Beti Ka Khawind Hai Lihaza Iblees Apni Beti Ki Khatir Duniyadar Shakhs Ke Paas Aata Rehta Hai

(العهود المحمدية، قسم المامورات، ص 125 به حواله الحريقة الندية شرح الطريقة المحمدية، ج 1، ص 136)

Kahin Hum Bhi Dunya Se Muhabbat Kar Ke Iblees Ke Damaad To Nahin Ban Baithe?  
Aaj Humare Paas Duniyawi Ilm Hai Deeni Nahin, Angrezi Bolna Jaante Hain Lekin Arabi Padhna Nahin, Ghar Mein Gaadiya, Sofa, AC, Fridge Waghaira Hai Magar Deeni Kitabein Nahin!!!

Kahin Hum Sahih Mein Iblees Ke Damaad To Nahin?

## IRI FFS KI BIWI KA NAAM

*Ek Shakhs Ne Imam Shaybi Radiallaho Ta'ala Anho Se Puchh Liya Ke Iblees Ki Biwi Ka Kya Naam Tha?*

*Ab Bataiye Ke Iska Jawab Jaan Kar Us Shakhs Ko Kya Fayeda Hota? Kya Ye Aqaaid Ka Hissa Hai Ya Koi Zaroori Mas'ala Hai?*

*Imam Shaybi Radiallaho Ta'ala Anho Ne Bhi Sawal Ke Jaisa Hi Jawab Ata Farmaya Aapne Farmaya Ke Iblees Ke Nikah Mein Main Shareek Nahin Ho Paaya Tha, Isliye (Uski Biwi Ke) Naam Se Waqif Nahin*

(المسراج في الزواج، ابو البركات بدر الدين محمد شافعي، ص 69، ملخصاً)

Humein Chahiye Ke Jab Ulama Se Sawal Karne Ka Mauqa Muyassar Aaye To Faltu Sawal Kar Ke Waqt Ko Barbad Na Kiya Jaaye Balki Zaroori Sawal Kiya Jaaye Jiska Jawab Mufeed Saabit Ho

# Azaan -e- Bilal Aur Suraj Ka Nikalna

Awaamun Naas Se Le Kar Khawaas Tak Ek Waqiya Bahut Mash'hoor Hai Ke Hazrate Sayyiduna Bilal Radiallaho Ta'ala Anho Ki Zubaan Mein Luknat Thi Jis Ki Wajah Se Aap Radiallaho Ta'ala Anho Azaan Ke Kalimaat Ko Sahih Taur Par Ada Nahin Kar Paate The, Ek Martaba Aap Ko Azaan Dene Se Roka Gaya Aur Jab Aap Ne Azaan Nahin Di To Suraj Hi Nahin Nikla!

Ye Bhi Kaha Jaata Hai Ke Hazrate Bilal Ki "Seen" Allah Ta'ala Ke Nazdeek "Sheen" Hai

Is Waqiye Ko Kuchh Muqarrireen Bade Shauq Se Bayaan Karte Hain Aur Kuchh Logon Ko Bhi Aisi Masaadaar Riwayaat Sunne Mein Bada Maza Aata Hai

Kayi Moatbar Ulama Ne Is Riwayat Ka Radd Kiya Hai Aur Ise Mauzu Wa Manghadat Qarar Diya Hai Lekin Phir Bhi Kuchh Muqarrireen Apni Aadat Se Majboor Hain, Muqarrireen Ki Pesha Warana Majboori Unhein Aisi Riwayaat Chhodne Nahin Deti

ZARA SA JHOOT ZAROORI HAI DAASTAN KE LIYE

*Is Riwayat Ke Mutalliq Ulama -e- Muhaqqiqeen Ki Aara Zel Mein Naqal Ki Jaati Hain :-*

(1) Imam Ibne Kaseer (M774H) Is Riwayat Ke Baare Mein Likhte Hain Ke Is Ki Koi Asal Nahin Hai

(البداية والنهاية، ج5، ص477)

(2) Imam Shaykh Abdur Rahman Sakhawi (M904H) Is Riwayat Ko Naqal Karne Ke Baad Burhan Safaqui Ke Hawale Se Allama Jamaluddin Al Mizzi Ka Qaul Naqal Karte Hain Ke Ye Riwayat Awaam Ki Zubaan Par To Mash'hoor Hai Lekin Humne Kisi Bhi Kitab Mein Ise Nahin Paaya

(المقاصد الحسنة، ص190، ر221)

(3) Imam Sakhawi Ek Aur Maqaam Par Likhte Hain Ke Ibne Kaseer Ne Kaha Ke Is Ki Koi Asal Nahin Aur Isi Tarah Allama Jamaluddin Al Mizzi Ka Qaul Guzar Chuka

(ايضاً، ص397، ر582، ملتقطاً)

(4) Allama Abdul Wahhab Sharani (M973H) Is Riwayat Ke Baare Mein Farmate Hain Ke Ye Awaam Ki Zubaan Par To Mash'hoor Hai Lekin Usool Mein Hum Ne Is Baare Mein Koi Tayeed Nahin Dekhi

(البدر المنير فى غريب احاديث البشير والنذير، ص117، ر915 به حواله جمال بلال)

(5) Allama Sharani Mazeed Likhte Hain Ke Ibne Kaseer Kehte Hain Ke Is Ki Koi Asal Nahin

(ايضاً، ص186، ر1378)



(6) Imam Mulla Ali Qaari Hanafi (M1014H)  
Ne Bhi Is Riwayat Ko Mauzu Qarar Diya Hai

(الاسرار المرفوعة في الاخبار الموضوعة)

(المعروف بالموضوعات الكبرى، ص 140، ر 76)

(7) Allama Badruddin Zarkashi (M794H) Is Riwayat Ko Naqal Karne Ke Baad Likhte Hain Ke Hafiz Jamaluddin Al Mizzi Farmate Hain Ke Ye Riwayat Awaam Ki Zubaan Par To Mash'hoor Hai Lekin Is Baare Mein Hum Ne Ummahatul Kutub Mein Kuchh Bhi Nahin Dekha Aur Is Riwayat Ke Baare Mein Shaykh Burhanuddin Safaqui Ka Bhi Yahi Qaul Hai (الآلئ المتثورة في الاحاديث المشهورة، ص 207، 208)

(8) Allama Ibnul Mubrad Muqaddasi (M909H) Is Riwayat Ko Likhne Ke Baad Allama Jamaluddin Al Mizzi Ka Qaul Naqal Karte Hain Ke Mustanad Kutub Mein Is Ka Koi Wujood Nahin (التخريج الصغير والتحبير الكبير، ص 109، ر 554)

(9) Allama Ismayeel Bin Muhammad Al Ajlooni (M1162H) Is Riwayat Ko Likhne Ke Baad Imam Jalaluddin Suyooti Ka Qaul Naqal Karte Hain Ke Ummahatul Kutub Mein Aisa Kuchh Bhi Warid Nahin Hua Aur Imam Mulla Ali Qaari Farmate Hain Ke Is Ki Koi Asal Nahin Aur Allama Jamaluddin Al Mizzi Se Naqal Karte Huye Shaykh Burhanuddin Safaqui Farmate Hain Ke Awaam Ki Zubaano Par To Mash'hoor Hai Lekin Asal Kutub Mein Aisa Kuchh Bhi Waarid Nahin Hua (كشف الخفاء و مزيل الالباس، ص 260، ر 695)

(10) Allama Ajlooni Mazeed Likhte Hain Ke Ibne Kaseer Kehte Hain Ke Is Ki Koi Asal Nahin Hai (ايضاً، ص 530، ر 1520)

(11 to 15) Is Riwayat Ka Radd In Kutub Mein Bhi Maujood Hai :-

"تميز الطيب من الخبيث"

"تذكرة الموضوعات للهندي"

"الدرر المنتثرة للسيوطي"

"الفوائد للكرمي"

"اسنى المطالب"

(16) Allama Shariful Haque Amjadi (M1421H) Likhte Hain Ke Ye Waqiya Baaz Kitabo Mein Darj Hai Lekin Tamam Muhaddiseen Ka Is Par Ittefaq Hai Ke Ye Riwayat Mauzu, Manghadat Aur Bilkulliyya Jhoot Hai

(فتاوى شارح بخارى، ج 2، ص 38)



(17) Allama Abdul Mannan Aazmi (M1434H) Likhte Hain Ke Hazrate Bilal Radiallaho Ta'ala Anho Ko Azaan Se Mazool Karne Ka Zikr Hum Ko Nahin Mila Balki Ayeni, Jild Panjum, Safha Number 108 Mein Hai Ke Hazrate Bilal Radiallaho Ta'ala Anho Rasoolullah ﷺ Ke Liye Safar Aur Hazar Har Do Haal Mein Azaan Dete Aur Ye Rasoolullah ﷺ Aur Hazrate Siddique -e- Akbar Radiallaho Ta'ala Anho Dono Ki Aakhiri Zindagi Tak Moazzin Rahe

(فتاویٰ بحر العلوم، ج 1، ص 109)

(18) Maulana Ghulam Ahmad Raza Likhte Hain Ke Ye Waqiya Mauzu Wa Manghadat Hai, Haqeeqat Se Is Ka Koi Talluq Nahin Hai Ke Hazrate Bilal Radiallaho Ta'ala Anho Se Kalimaat -e- Azaan Sahih (Taur Par) Ada Nahin Ho Paate The

(ملقطاً: فتاویٰ مرکز تربیت افتاء، ج 2، ص 647)

*In Dalail Ke Baad Ab Is Riwayat Ke Mauzu Wa Manghadat Hone Mein Koi Shak Baaqi Nahin Rehta*

## Allama Ibne Hajar Makki Aur Hazrat Ameer -e- Muawiya

Mash'hoor Muhaddis, Shaykhul Islam, Imam Ibne Hajar Makki Shafayi Rahmatullahi Ta'ala Alaih (Mutawaffa 979 Hijri) Farmate Hain Ke Bila Shubha Sayyiduna Muawiya Radiallaho Ta'ala Anho Nasab, Qarabat -e- Rasool, Hilm Aur Ilm Ke Aitbar Se Akabir Sahaba Mein Se Hain..... Pas In Awsaaf Ki Wajah Se Jo Aapki Zaat Mein Bil Ijma Paaye Jaate Hain Wajib Zaroori Hai Ke Aapse Muhabbat Ki Jaaye

(تطهير الجنان واللسان عن الخطور والتقوہ بشتب  
سیدنا معاویہ بن ابی سفیان، صفحہ نمبر 3 ب حوالہ من هو معاویہ)

# Jahil Huffaz Ki Manghadat Riwayat

## منگھڑت

Baaz Jahil Huffaz Bachhe Ko Padhate Kam Aur Maarte Zyada Hain Aur Jab Unhein Mana Kiya Jaaye To Ek Riwayat Bayaan Karte Hain Ke Ustaad Ki Maar Se Dozakh Ki Aag Haraam Ho Jaati Hai Aur Jis Jagah Ustad Ki Maar Padegi Us Jagah Dozakh Ki Aag Nahin Jalayegi....., Ustad Sahab Ek To Maar Bhi Rahe Hain Aur Upar Se Is Ki Hikmat Bhi Bayaan Farma Rahe Hain! Waah Ustad Sahab!

Shaykhul Hadees, Hazrat Allama Ghulam Rasool Sayeedi Alaihi Rahma Likhte Hain Ke Baaz Jahil Huffaz Aur Qurra Ne Ye Hadees Ghadi Hai Ke Ustaad Ki Maar Se..... Alakh  
Ye Hadees Jhooti Aur Manghadat Hai Aur Nabi Par Jhoot Bandhna Gunah -e- Kabeera Hai  
In Jhooto Se Puchha Jaaye Ke Ye Riwayat Hadees Ki Kis Kitab Mein Mazkoor Hai?

(انظر: نعم الباری فی شرح صحیح البخاری، ج 10، ص 257)



## AALA HAZRAT AUR TAQREER

*Imam -e- Ahle Sunnat, Aala Hazrat Rahimahullah  
Zyada Waaz Na Farmaya Karte  
Aapka Mamool Tha Ke Saal Mein  
Teen Waaz Mustaqilan Farmaya Karte*

Har Kisi Ki Taqreer Nahin Sunte The :-

Hazrat Allama Mufti Amjad Ali Aazmi Rahimahullah Farmate Hain Ke Aala Hazrat Ki Aadat Thi Ke Do Teen Aadmiyo Ke Ilawa Kisi Ki Taqreer Nahin Sunte The, Un Do Teen Aadmiyo Mein Ek Main Bhi Tha

Aala Hazrat Ye Irshad Farmaya Karte The Ke Umooman Muqarrireen Aur Waayizeen Mein Ifraat Wa Tafreet Hoti Hai, Ahadees Ke Bayaan Karne Mein Bahut Si Baatein Apni Taraf Se Mila Diya Karte Hain Aur Inko Hadees Qarar Diya Karte Hain Jo Yaqeenan Hadees Nahin Hai, Alfaaz -e- Hadees Ki Tafseer Wa Tashreeh Aur Is Mein Bayaan -e- Nikaat Amre Aakhir Hai Aur Ye Jaayez Hai Magar Nafse Hadees Mein Izafa Aur Jis Shay Ko Huzoor ﷺ Ne Na Farmaya Ho Usko Huzoor ﷺ Se Nisbat Karna Yaqeenan Hadees Ghadna Hai Jis Par Sakht Wayeed Warid Hai Lihaza Main Aisi Majalis Mein Shirkat Pasand Nahin Karta Jahan Is Qism Ki Khilaf -e- Shara Baat Ho





# ISE KEHTE HAIN DOSTI

Imam Ghazali Rahimahullahu Ta'ala Likhte Hain Ke Ek Shakhs Apne Dost Ke Paas Gaya Aur Us Ka Darwaza Khatkhataya, Dost Ne Puchha Ke Kaise Aana Hua?

Is Ne Kaha Ke Mujh Par 400 Dirham Qarz Hain....,

Dost Ne 400 Dirham Is Ke Hawale Kar Diye Aur Rota Hua (Ghar Ke Andar) Waapas Aaya!

Biwi Ne Kaha Ke Agar Dirhamo Se Tujhe Itni Muhabbat Thi To Diye Kyun?

Us Ne Kaha Ke Main To Is Liye Ro Raha Hoon Ke Mujhe Apne Dost Ka Haal Us Ke Bataye Bighair Kyun Na Maloom Ho Saka Hatta Ke Wo Mera Darwaza Khatkhatane Par Majboor Ho Gaya

(انظر: احیاء العلوم الدین، اردو، ج3، ص843)

Imam Ghazali Mazeed Likhte Hain Ke Dosti Ko Nikah Ke Talluq Ki Tarah Tasawwur Karna Chahiye Kyunki Is Mein Bhi Huqooq Hain

Jo Cheez Zaroorat Aur Haajat Se Zaayid Ho Use Bina Maange Apne Dost Ko De De, Agar Use Maangne Aur Kehne Ki Naubat Aaye To Ye Dosti Ke Darje Se Kharij Hai!

(ملخصاً: کیمیائے سعادت، اردو، ص291)

Dosti Sirf Time Pass Karne Ka Khilauna Nahin Hai Ke Jab Jee Chaha Khela Aur Zaroorat Poori Hone Par Phenk Diya Balki Ye Ek Bahut Pyara Rishta Hai

Is Rishte Ko Nibhana Bhi Har Kisi Ke Bas Ki Baat Nahin.....,

Dost Ki Zaroorat Ko Mehsoos Karne Ka Naam Dosti Hai, Agar Humare Paas Maal Hai Aur Dost Ko Zaroorat Hai To Us Ke Moonh Kholne Se Pehle De Dene Ka Naam Dosti Hai

Is Zamane Mein Aise Dost Bahut Kam Milte Hain Jo Is Rishte Ki Ahmiyat Ko Samajhte Hain, Shayad Main Bhi Un Mein Se Nahin

Humare Dosto Ki Tadaad To Saikdo Mein Hai Lekin Kya Hum Ne Kisi Ek Se Bhi Achhi Tarah Dosti Nibhayi Hai?

Is Sawal Ka Jawab Dene Se Pehle Maine Guzre Huye Dino Ko Yaad Kiya To Koi Aisi Baat Nazar Nahin Aayi Ke Main Jawab Mein "Haan" Keh Sakoon.....!!!



# Aala Hazrat Aur 8 Rabiul Awwal

Jab Aashiqan -e- Mustafa Apne Nabi  
Ki Aamad Ki Khushiya Manate Hain ﷺ

To Kuchh Kalima Padhne Waalo Ko Hi  
Bahut Takleef Hoti Hai Aur Unki Ye  
Pareshani Aitraz Ban Kar Humare  
Saamne Aati Hai

Rabiul Awwal Ki Barahwi Tarikh Ko  
Huzoor -e- Akram ﷺ Ki Aamad Ka  
Jashn Manaya Jaata Hai To Is Par Ye  
Aitraz Kiya Jaata Hai Ke Nabiye  
Kareem ﷺ Ki Wiladat To 8 Tarikh Ko  
Huyi Thi Jaisa Ke Aala Hazrat Ne  
Likha Hai To Phir 12 Tarikh Ko  
Jashn Kyun?

Haqeeqat Mein Ise Hi Kehte Hain  
"Khisiyani Billi Khamba Noche"  
Lekin Yahan To Khamba Bhi Nahin!  
Agar Hum Is Baat Ko Tasleem Bhi Kar  
Lein Ke Aala Hazrat Ne 8 Rabiul  
Awwal Ko Hi Durust Qarar Diya Hai  
Aur 8 Hi Tarikh Ko Jashn Manana  
Shuru Bhi Kar Dein To Kya Inko  
Takleef Nahin Hogi? Bilkul Hogi Aur  
Ye Kahenge Ke Jab Jamhoor Ulama Ka  
Qaul 12 Rabiul Awwal Hai To Phir 8  
Tarikh Ko Jashn Kyun?

Dar Asal Yahan Mas'ala Tarikh Ka Nahin  
Hai Balki Maqsood Musalmano Ko Ek Kaar  
-e- Khair Se Door Karna Hai  
Humein Chahiye Ke Aise Logon Ki Baato Ko  
Ek Kaan Se Sunein Aur Dusre Kaan Se  
Nikaal Dein, Ye Log Humare Buzurgo Bil  
Khusoos Aala Hazrat Rahimahullah Ki  
Ibaraat Mein Khayanat Karte Hain Aur  
Aadhi Adhoori Baat Ko Dikha Kar Awaam Ko  
Gumrah Karna Chahte Hain

Aala Hazrat Rahimahullah Ke  
Mutalliq Ye Kehna Ke Unke Nazdeek  
Huzoor -e- Akram ﷺ Ki Tarikh -e-  
Wiladat 8 Rabiul Awwal Hai, Ye  
Qatayi Durust Nahin Aur Is Par  
Zyada Kuchh Na Keh Kar Hum Unke Ek  
Sher Ko Naqal Karne Par Iktefa  
Karte Hain

*Barahwi Ke Chand Ka Mujra Hai Sajda  
Noor Ka,  
Baarah Burjo Se Jhuka Ik Ik Sitara  
Noor Ka*

*(Imam -e- Ahle Sunnat, Aala Hazrat  
Alaihi Rahma)*



Badarul Ulama, Hazrat Allama Maulana Badruddin Ahmad Siddiqui Alaihi Rahma, Dr. Iqbal Ke Baare Mein Likhte Hain :

Razvi Darul Ifta, Bareilly Shareef Mein Ek Istefta Pesh Kiya Gaya Jis Mein Dr. Iqbal Ke Kuchh (Kufriya) Ash'aar Ke Mutalliq Sawal Kiya Gaya Tha To Maulana Mufti Muhammad Aazam Ne (Fatwe Mein) Un Ash'aar Ko Kufriya Qaraar Diya Aur Qaayil (Yaani Dr. Iqbal) Ke Baare Mein Tehreer Kiya Ke Maine Huzoor Muftiye Aazam -e- Hind, Allama Mustafa Raza Khan Alaihi Rahma Se Dr. Iqbal Ke Baare Mein Daryافت Kiya To Aap Ne Farmaya :

Beshak Iqbal Se Khilaf -e- Shara Umoor Ka Sudoor Hua Hai, Kufriyaat Tak Us Se Saadir Huye Hain Magar Wo Allah Ta'ala Ke Mahboob, Sarkar -e- Do Aalam ﷺ Ki Shaan Mein Gustakh Wa Be Adab Nahin Tha

Beshak Jahalat Ki Bina Par Us Se Kufr Tak Pahunchane Waali Ghalatiya Huyi Hain Magar Aakhir Waqt Mein Marne Se Pehle Us Ki Tauba Bhi Mash'hoor Hai Aur Jo Allah Ke Mahboob Ki Shaan Mein Gustakh Nahin Hota Us Ko Tauba Ki Toufique Hoti Hai Us Ke Baad Huzoor Muftiye Aazam -e- Hind Ne Iqbal Ka Ye Sher Padha :

بمصطفیٰ برسائے خویش را کہ دیں ہمہ اوست گر باو نہ سیدی تمام بولہی است

**Ye Sher Padh Kar Hazrat Ki Aankho Mein Aansu Bhar Gaye Aur Farmane Lage Ke Is Sher Se Huzoor ﷺ Ke Saath Iqbal Ki Sachhi Muhabbat Zaahir Hai, Uske Baad Farmaya Ke Iqbal Ke Baare Mein Tawaqquf Chahiye Aur Hazrat Ka Ye Farman Nasaaziye Taba Se 15-16 Saal Pehle Ka Hai Aur Hazrat Ke Is Farman Par Humara Amal Hai**

(فتاویٰ بدر العلماء، ص 126، 229، ملخصاً)

**Khalifa -e- Huzoor Muftiye Aazam -e- Hind, Hazrat Allama Mufti Shariful Haque Amjadi Alaihi Rahma, Dr. Iqbal Ke Ek Sher Ki Taweel Karte Huye Likhte Hain Ke Humein Hukm Hai Ke Momin Ke Kalaam Ko Achhe Maano Par Mahmool Karna Wajib Hai**

(فتاویٰ شارح بخاری، ج 2، ص 486، ملقطاً)

Aap Rahimahullahu Ta'ala Ek Aur Maqaam Par Likhte Hain Ke Iqbal Ki Tauba Mash'hoor Hai, Bahut Se Mustanad Aalimo Ne Us Ki (Tauba Ki) Riwayat Bhi Ki Hai Is Liye Is Baare Mein Sukoot Kiya Jaata Hai

(فتاویٰ شارح بخاری، ج 3، ص 491، ملقطاً)



# IMAM AAMASH AUR QISSA GO MUQARRIR

Jab Imam Aamash Rahimahullah Basra Gaye To Wahan Ki Jaama Masjid Mein Tashreef Le Gaye

Aapne Masjid Mein Dekha Ke Ek Qissa Go Shakhs Ye Bayaan Kar Raha Tha Ke "Hazrat Aamash Se Hazrat Abu Is'haaq Ne Riwayat Kiya Aur Hazrat Aamash Ne Abu Waayil Se Riwayat Kiya...."

Ye Sun Kar Imam Aamash Rahimahullah Halqe (Mehfil) Ke Darmiyan Khade Ho Gaye Aur Baazu Buland Kar Ke Baghal Ke Baal Ukhadne Lage!

Jab Us Qissa Go Muqarrir Ne Imam Aamash Ko Dekha To Kehne Laga Ke "Aye Boodhe Insaan! Kya Tujhe Itni Bhi Haya Nahin Ke Hum Yahan Ilm Ki Majlis Mein Baithe Hain Aur Tu Aisa Kaam Kar Raha Hai?"

Imam Aamash Ne Farmaya Ke Main Jo Kaam Kar Raha Hoon Wo Usse Behtar Hai Jo Tum Kar Rahe Ho!

Wo Bola Ke "Kaise?"

Imam Aamash Rahimahullah Ne Farmaya : Isliye Ke Main Ek Sunnat Ada Kar Raha Hoon Aur Tu Jhoot Bol Raha Hai

Main Hi Aamash Hoon Aur Jo Kuchh Tum Bol Rahe The Us Mein Se Kuchh Bhi Maine Tumse Bayaan Nahin Kiya

Jab Logon Ne Imam Aamash Rahimahullah Ki Baat Suni To Us Qissa Go Muqarrir Se Hat Kar Aapke Gird Jama Ho Gaye Aur Arz Karne Lage Ke "Aye Abu Muhammad! Humein Ahadees -e- Mubaraka Sunaiye"

(تحذير الخواص للسيوطي، الفصل العاشر في زيادات، ص14 به حواله قوت القلوب، ج1، ص723، ملخصاً)

## Imam Rabee Bin Naafe Halabi Aur Hazrat Ameer -e- Muawiya

Imam Rabee Bin Naafe Halabi (Mutawaffa 241 Hijri) Farmate Hain Ke Hazrate Ameer -e- Muawiya Radiallaho Ta'ala Anho Rasool -e- Kareem ﷺ Ke Sahaba Ka Parda Hain, Jab Koi Shakhs Parda Uthata Hai To Jo Kuchh Uske Pichhe Hai Us Par Bhi Juraat Karta Hai

Yaani Jo Hazrat Ameer -e- Muawiya Radiallaho Ta'ala Anho Par Taan Karta Hai Ek Waqt Aisa Aata Hai Ke Wo Deegar Sahaba Par Bhi Zubaan Daraaz Karta Hai

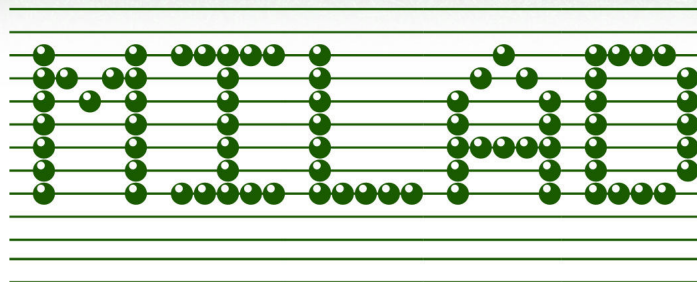
(البدایہ والنہایہ، ج8، ص148۔

تاریخ بغداد، ج1، ص577۔

تاریخ دمشق، ج59، ص209 به حواله من هو معاوية مصنفه علامه لقمان شابد)



## Imam Qastalani Aur



Shaarahe Bukhari, Imam Qastalani Alaihi Rahma Farmate Hain Ke Huzoor ﷺ Ki Paidayish Ke Mahine Mein Ahle Islam Humesha Se Mehfilein Munaqid Karte Chale Aaye Hain Aur Khushi Ke Saath Khane Pakate Rahe Aur Dawat -e- Ta'aam Karte Rahe Hain Aur In Raato Mein Anwaa -o- Aqsaam (Tarah Tarah Ke) Khairat Karte Rahe Aur Suroor Zahir Karte Chale Aaye Hain Aur Nek Kaamo Mein Humesha Zyadati Karte Rahe Hain Aur Huzoor ﷺ Ke Mawlid -e- Kareem Ki Qiraat Ka Ihtemam -e- Khaas Karte Rahe Hain Jinki Barkato Se In Par Allah Ta'ala Ka Fazl Zahir Hota Raha Hai Aur Iske Khawas Se Ye Amr Mujarrab Hai Ke Ineqad -e- Mehfile Milad Us Saal Mein Aman -o- Amaan Ka Sabab Hota Hai Aur Har Maqsood Wa Muraad Paane Ke Liye Jaldi Aane Waali Khushkhabri Hoti Hai To Allah Ta'ala Us Shakhs Par Bahut Rahmatein Farmaye Jisne Maahe Milad Mubarak Ki Har Raat Ko Eid Bana Liya Taaki Ye Eid Milad Sakht Tareen Illat Ho Jaaye Us Shakhs Par Jiske Dil Mein Marz Wa Inaad Hai Allama Ibne Haaj Ne Madkhal Mein Taweel Kalaam Kiya Hai Un Cheezo Ka Inkar Karne Mein Jo Logon Ne Bidd'atein Aur Nafsani Khwahishein Paida Kar Di Hain Aur Aalat -e- Muharrama Ke Saath Amal -e- Mawlood Shareef Mein Ghina Ko Shamil Kar Diya Hai To Allah Ta'ala Unko Unke Qasad -e- Jameel Par Sawab De Aur Humein Sunnat Ki Raah Chalaye, Beshak Wo Humein Kaafi Hai Aur Bahut Achha Wakeel Hai

(مواهب اللدنیة، ج 1، ص 27، مطبوعه مصر)

### Allama Qastalani Alaihi Rahma Ki Is Ibarat Se Hasbe Zel Umoor Saabit Huye :-

- (1) Maahe Milad (Rabiul Awwal) Mein Ineqad -e- Mahfil -e- Milad Ahle Islam Ka Tariqa Raha Hai
- (2) Khane Pakane Ka Ihtemam, Anwaa -o- Aqsaam Ke Khairat Wa Sadqaat Maah -e- Milad Ki Raato Mein Ahle Islam Humesha Karte Rahe Hain
- (3) Maahe Rabiul Awwal Mein Khushi Wa Masarrat Wa Suroor Ka Izhaar Shi'aar -e- Muslimeen Hai
- (4) Maahe Milad Ki Raato Mein Zyada Se Zyada Nek Kaam Karna Musalmano Ka Pasandeeda Tariqa Chala Aa Raha Hai
- (5) Maahe Rabiul Awwal Mein Milad Shareef Padhna Aur Qiraat -e- Milade Paak Ka Ihtemam -e- Khaas Karna Musalmano Ka Mahboob Tarze Amal Hai
- (6) Milad Ki Barkato Se Milad Karne Waalo Par Allah Ta'ala Ka Fazle Ameem Humesha Se Zaahir Hota Chala Aaya Hai

(7) Mehfil -e- Milad Ke Khawas Se Ye Mujarrab Khassa Hai Ke Jis Saal Mein Mahafil -e- Milad Munaqid Ki Jaayein Wo Tamam Saal Aman -o- Amaan Se Guzarta Hai

(8) Ineqad -e- Mahafil -e- Milad Maqsood Wa Matlab Paane Ke Liye Bushra -e- Aajila (Jald Aane Waali Khushkhabri) Hai

(9) Milad Mubarak Ki Raato Ko Eid Manane Waale Musalman Allah Ta'ala Ki Rahmato Ke Ahal Hain

(10) Rabiul Awwal Mein Milad Shareef Ki Mehfilein Munaqid Karna Aur Maahe Milad Ki Har Raat Ko Eid Banana Yaani Eid -e- Milad Manana Un Logon Ke Liye Sakht Museebat Hai Jinke Dilo Mein Nifaaq Ka Marz Aur Adawat -e- Rasool Ki Bimari Hai

(11) Allama Ibne Haaj Ne Madkhal Mein Jo Inkaar Kiya Hai Wo Ineqad -e- Mahfil -e- Milad Par Nahin Balki Un Bidd'aat Aur Nafsanī Khwahishaat Par Hai Jo Logon Ne Mahafil -e- Milad Mein Shamil Kar Di Thee

Aalaat -e- Muharrama (Restricted Instruments) Ke Saath Gaana Bajana Milad Shareef Ki Mahfilo Mein Shamil Kar Diya Gaya Tha, Aise Munkiraat Par Saahib -e- Madkhal Ne Inkar Farmaya Aur Aise Najayez Umoor Par Har Sunni Musalman Inkar Karta Hai

Saahib -e- Madkhal Ki Ibaraat Se Dhoka Dene Waalo Ko Maloom Hona Chahiye Ke Imam Qastalani Ne Unka Ye Tilism Bhi Tod Phod Kar Rakh Diya Hai

Allama Shaykh Ismayeel Haqqi Rahimahullah Farmate Hain Ke Imam Jalaluddin Suyooti Ne Farmaya Ke Huzoor ﷺ Ki Wiladat -e- Ba Sa'adat Par Shukr Zaahir Karna Humare Liye Mustahab Hai

(تفسیر روح البیان، ج 9، ص 25)

(ماخوذ از میلاد النبی، غزالی زماں، علامہ سید احمد سعید کاظمی رحمہ اللہ)

## Imam Shaybi Aur Jhoota Muqarrir

Imam Shaybi Jo Ke Ajilla Tabayeen Mein Se Hain, Farmate Hain Ke Main Ek Masjid Mein Namaz Padhne Ke Liye Gaya To Dekha Ke Ek Lambi Dadhi Waala Shakhs Taqreer Kar Raha Hai, Unhein Log Ghere Huye Hain, Usne Bayaan Kiya Ke Nabiye ﷺ Ne Irshad Farmaya Ke Allah Ta'ala Ne Do Soor Paida Farmaye Hain, Har Soor Mein Do Baar Phoonka Jayega Ek Behoshi Ke Liye Ek Qayamat Ke Liye

Imam Shaybi Ne Us Muqarrir Se Kaha Ke Allah Se Dar! Jhooti Hadees Mat Bayaan Kar, Allah Ta'ala Ne Sirf Ek Soor Paida Kiya Hai Jis Mein Do Baar Phoonka Jayega To Us Muqarrir Ne Kaha Ke Aye Badkirdar Tu Mera Radd Karta Hai Aur Joota Utha Kar Imam Shaybi Ko Maarne Laga Phir Poora Majma Imam Shaybi Par Toot Pada Aur Pitayi Shuru Kar Di Aur Imam Shaybi Kehte Hain Ke Mujhe Us Waqt Tak Nahin Chhoda Jab Tak Main Ne Ye Nahin Kaha Ke Allah Ta'ala Ne Do Soor Paida Kiye Hain, To Un Logon Ne Meri Jaan Bakhshi

(ملخصاً، فتاویٰ شارح بخاری، جلد دوم، طنیہ نمبر 130)

Aaj Ke Muqarrireen Aur Awaam Ka Bhi Yahī Haal Hai, Agar Koi Shakhs Keh De Ke Fulan Muqarrir Ne Jhoota Waqiya Bayaan Kiya Hai To Uski Khair Nahin



# Iman Aur Hubbe Muhammad ﷺ

Hazrate Allama Maulana Syed Muhammad Madani Ashrafi Jilani Likhte Hain :

Rasool -e- Kareem ﷺ Ko Chahna Iman Hai, Aur Sab Se Zyada Chahna Kamaal -e- Iman Hai

Ye Ek Mansoos Haqeeqat Hai Jo Har Tarah Ke Shukook -o- Shubahaat Se Baala Tar Hai

Ye Bhi Ek Ajeeb Ittefaq Hai Ke "Abjad" Ke Hisaab Se "Iman" Ka Jo Adad Hai, Bilkul Wahi Adad "Hubbe Muhammad" ﷺ Ka Bhi Hai

Iman Ka Adad Hai Ek Sau Do (102) Aur Yahi Adad "Hubbe Muhammad" ﷺ Ka Bhi Hai

Ye Ittefaq Bhi Qabil -e- Deed Hai Ke Jo Adad "Kufr" Ka Hai, Bilkul Wahi Adad "Hijr -e- Muhammad" Ka Bhi Hai

Kufr Ka Adad Hai Teen Sau (300) Aur "Hijr -e- Muhammad" Ka Bhi Yahi Adad Hai...., Hijr Kehte Hain Qata -e- Talluq Kar Lene Ko.....,

Al Gharz Nabi Ki Muhabbat Hi Iman Hai Aur Iman Hi Nabi Ki Muhabbat Hai

(ملقطاً: کتاب "یابجا الذین آمنوا" پر تبصرہ، ج 1، ص 12)

ALLAH TA'ALA HUMEIN HAQEEQI "HUBBE MUHAMMAD" ﷺ ATA FARMAYE



# EK TARAF ILME DEEN AUR EK TARAF BETE KA JANAZA

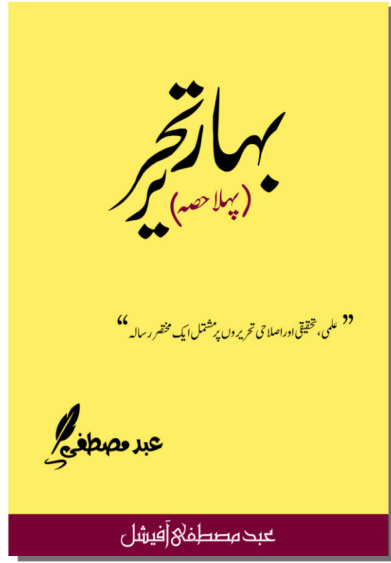
Imam Abu Yusuf Rahimahullahu Ta'ala Ke Bete Ka Jab Inteqal Ho Gaya To Aapne Ek Shakhs Ko Ise Dafan Karne Ki Zimmedari Saunp Di Aur Khud Imam Abu Hanifa Ki Majlis Mein Ilm Seekhne Chale Gaye Aur Kehne Lage Ke Kahin Mera Aaj Ka Sabaq Chhoot Na Jaaye!

(المستطرف في كل فن مستظرف، جلد 1، طبع 76)

Zubaan Se Izhaar Karne Waale To Kaafi Milenge Lekin Asal Mein Ise Kehte Hain Ilme Deen Haasil Karne Ka Jazba!  
Aye Kaash Ke Humare Naujawano Ke Andar Bhi Aisa Jazba Paid Ho Jaaye.....,

**مستظرف**  
**FM ABDE MUSTAFA**  
July, 2019

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